The Lenten Call.

BY REV. F. REID.

Again, in tender accents, grave and low,
The Lord entreats the soul His blood has won:
'To bear my cross tow'rd Calvary I go;
Wilt thou not, too, take up thy cross and come?

'Thou didst my praises at the Christmas feast
In unison with glad-voiced children sing;
Thou camest with the wise men of the East
Before my feet to lay thine offering.

'My gracious words, my ministering deeds,
At least thy wistful wonder did not lack;
Now, when the Spirit to the desert leads,
Does dread of fast and trial turn thee back?

'Wilt thou receive all gifts—resent each loss;
Sing at all feasts—at no sad vigil weep;
Grasp readily the crown—envade the cross;
Through My lone sorrow in the garden sleep?

'Oh, if I left the courts of perfect bliss,
That thou might'st one day have them for thy home,
Wilt thou not do so small a thing as this,
And, wher I call, take up the cross and come?

Sprinkle, Pour, Bathe, Wash and Dip.

SOME PECULIAR FACTS. SECTION I.

1. The original words and their connections in the Greek and Hebrew, represented by the English words, 'Bathe,' 'Wash,' 'Dip,' Sprinkle,' and 'Pour,' as found in the Old and New Testaments, present a very profitable and entertaining study.

2. The ordinary reader may, by using a fair amount of study and attention, soon ascertain what materials were sprinkled, what things were poured, upon what things or persons these were sprinkled and poured, and under what circumstances and in what the persons of the different centuries were bathed and dipped.

The following facts will be of great advantage in bringing out the exact meaning of the different words mentioned above, and apply alone to the Septuagint, the Greek version of the Old Testament.

The writer knows nothing of the Hebrew language, and consequently must depend upon the renderings of others in these investigations.

The English word *pour* is represented by fifteen Hebrew words in the Old Testament, and by 31 words in the Septuagint version.

Of these 15 Hebrew words *Shaphak* is used 68 times; *Yatsaq* 27 times; *Nasak* 18 times; *Nathak* 14 times, and the remaining 11 words are used from four times down to once.

Then of these 31 Greek words in the Septuagint *ekcheo* is used 68 times; *epicheo* 16 times; *spendo* 15 times, and the remaining 28 words from six times downwards.

To enable us to understand the different shades of meaning in the above words, *Spendo* means *to pour out by drops; to make a libation or drink offering. Epicheo* means *to pour over or upon. Ekcheo* means *to pour out.*

The English word *sprinkle* is represented by 2 Hebrew words and 16 Greek words.

Of these two Hebrew words *zaraq* is used 32 times, and *nazah* 24 times.

And of the 16 Greek words, *proscheo* is used 19 times, *raino* 12 times, and the remaining 14 words from six times downwards.

Proscheo means *to pour upon, to sprinkle, to wet. Raino* means *to sprinkle, to dash, to bedew; to rain upon, to wet.*

The English word *dip* and *plunge* is represented by two Hebrew words and by three Greek words.

Of these two Hebrew words *iabal* is used 16 times and *machats* once.

The three Greek words are used thus: *bapto* 15 times; *baptizo* once; and *moluno* once. I may as well state here that *moluno* means *to stain. to defile*; and will be found in Genesis 37:31, and the English version renders it 'dipped the coat in the blood.'

The English word *wash* is represented by 4 Hebrew words and 11 Greek words.

Of the 4 Hebrew words, *Rachats* is used 55 times. *Kabas* 47 times, *Shataph* three times, and *Duach* twice.

Of the 11 Greek words, *pluno* 58 times, *louo* 23 times, *nipto* 17 times, and the remaining 8 words from 4 times downward.

Of the three Greek words mentioned above and used so frequently, *pluno* means *to wash, especially clothes. Nipto* means *to wash, especially a part of the body. Louo* means to wash the whole body.

The English word *bathe* is represented by two Hebrew words and two Greek words.

Of the two Hebrew words, *Rachats* is used 18 times and *Ravah* once.

And of the Greek words, *Louo* is used 18 times and *Methusko* once.

Louo, we have already seen means to *wash the whole body*, therefore *to bathe*; and *Methusko* means *to make drunk, to be intoxicated.* The latter word is used in Isaiah 34:5, and is rendered 'My sword shall be *bathed* in heaven.' We are told the Hebrew word *Ravah* means *to drink to the full, to be drenched, to be satiated.* So by applying the last meaning and comparing with the first clause of the next verse: 'The sword of the Lord is filled with blood,' we can catch a glimpse of the meaning.

In the foregoing the Greek word *raino*, which generally means 'to sprinkle' is used in the Septuagint, in Isaiah 45:8, and is rendered '*pour down righteousness.*'

So also the Greek word *ekcheo*, which is usually rendered 'to pour,' is translated *sprinkle* in 2 Kings 16:15, which reads, 'and *sprinkle* upon it all the blood of the burnt offering.'

It is hard to account for these little discrepencies. The renderings in these instances are not so important, and merely show the possibility of mistaking sprinkling for pouring, or pouring for sprinkling.

SECTION II.

WHAT DOES WASH, DIP, POUR, AND SPRINKLE MEAN IN THE OLD TESTAMENT?

In studying the Greek and Hebrew words translated 'Bathe,' 'Wash,' 'Dip,' 'Sprinkle,' and 'Pour,' we notice some very important features which will enable us to learn the true connection of these words in the ceremonies of the Mosaic dispensation.

1. 'Bathe' and 'pour' have no word in common.
2. 'Bathe' and 'pour' have no word in common.
3. 'Bathe' and 'sprinkle' have no word in common.
4. 'Wash' and 'dip' have no word in common.
5. 'Wash' and 'sprinkle' have no word in common.
6. 'Pour' and 'dip' have no word in common.
7. 'Dip' and 'sprinkle' have no word in common.
8. 'Bathe' and 'wash' have only the Hebrew *Rachats* and the Greek *Louo* in common. *Rachats* we are told is translated 'bathe' 18 times, and 'wash' 55 times. *Louo* occurs in the Septuagint 18 times where the English has 'bathe' and 23 times where it has 'wash.' The words 'wash' and 'bathe' especially where the whole body is concerned, have a very close meaning. So is it in the Hebrew and Greek. *Louo* (to wash, especially to wash the body) is without exception, the translation of the Hebrew *Rachats.* This word *Rachats* is not once translated 'sprinkle' or pour.' Neither does *louo* once occur where the English has 'sprinkle' or 'pour.'
9. 'Wash' and 'pour' have only the Greek *cheo* in common, and this but in *one instance* where the English has 'wash'—Job 29:6. The Hebrew in this instance is *Rachats*, which is never rendered 'pour.'
10. 'Pour' and 'sprinkle' have only the Greek words *ekcheo, proscheo,* and *raino* in common. *Ekcheo* occurs 68 times where the English is 'pour,' and only once where it is 'sprinkle'—2 Kings 16:15. *Proscheo*, occurs 19 times where the English is 'sprinkle,' and only once where it is 'pour,'—Deut. 12:27. *Raino* occurs 12 times where the English is 'sprinkle,' and only once where it is 'pour.'—Isaiah 45:8.
11. 'Bathe' and 'Wash' are the *only* two words of the whole five that form the heading of this article that translate the same Hebrew word.
12. There are only *three instances* in which 'pour' and 'sprinkle' can even seem to have any meaning in common.
13. There are only *three instances* in which 'pour' and 'sprinkle' can even seem to have any meaning in common.
14. There is *not a single instance* in which 'sprinkle,' 'pour, and 'dip' can even *seem* to have any meaning in common.
15. Neither the Hebrew nor Septuaging copy of the Old Testament gives any warrant for translating the *same* Hebrew or Greek word by 'sprinkle,' 'pour' or 'dip,' at pleasure.
16. The Hebrew *Tabal* is translated by 'dip' 15 times, and by plunge once, but in no instance by 'sprinkle' or 'pour.' In 14 places the Hebrew *Tabal* is translated in the Septuagint by *bapto*, and once py *baptizo.*
17. Neither *bapto* or *baptizo* is once the translation of any Hebrew word which is translated by sprinkle or pour.

A REASONABLE QUESTION.

In connection with the above let us ask a reasonable question, which we defy the advocates of sprinkling and pouring as Christian baptism to answer.

If 'sprinkle' and 'pour' as well as 'dip' are two translations of *baptizo*, why is it that we do not *once* find *baptizo* in the Septuagint where the English has 'sprinkle' or 'pour,' especially as the Septuagint employs no less than 44 different Greek words where the English has 'sprinkle' and 'pour'?

A REASONABLE ANSWER.

18. The Hebrew, Septuagint and English copies of the Old Testament, taken together, do not furnish the *slightest* authority for translating *baptizo* by either 'sprinkle' or 'pour.' On the other hand, all three copies authorize 'dip' as the translation of this Greek verb, since the Hebrew *Tabal*, the Greek *baptizo*, and the English *dip*, express the same idea of the sacred text.

THREE IMPORTANT FACTS.

19. There is no commandment in the Old Testament requiring pure—i. e. unmixed—water to be sprinkled on any person or thing *for any purpose whatever.*

20. There is no record in the Old Testament that water was ever poured on any human being *for any religious purpose whatever.*

21. If sprinkling or pouring unmixed water on a person, as a religious ceremony, has ever been enjoined by the Lord, the record of it must be found in the New Testament, since it cannot be found in the Old Testament.

SECTION III.

WHAT IS BAPTISM IN THE NEW TESTAMENT?

1. Neither *sprinkling* or *pouring* is in any case a translation of *bapto* or *baptizo.*

2. The only MATERIALS said to be *sprinkled* are (1.) water of separation; (2.) blood mingled with water; 3. blood.

3. There is no record in the New Testament of the sprinkling of *unmixed* water.

4. The only sprinkling, in the provisions of the New Covenant, is the *sprinkling of the blood of Christ.*

5. While *ointment, oil and wine, water for washing, the Holy Spirit, wine of God's wrath, vial of wrath*, are' in the New Testament, said to be poured, there is no record of the pouring of water on a person *for any purpose whatever.*

6. Neither the sprinkling of water nor the pouring of water can, *in any case*, have anything whatever to do with the divinely-appointed ordinance of baptism.

THE CONCLUSION OF THE WHOLE MATTER.

1. The closest and most searching examination of the Old and New Testaments, in the Hebrew, Greek, and English, shows beyond contradiction that the Bible *does not contain* A SINGLE RECORD of the sprinkling or pouring of unmixed water on any person or thing *for any religious purpose whatever.*

2. Most assuredly, therefore, *neither 'sprinkling' nor 'pouring,' can possibly be a form of baptism ordained by the Lord Jesus Christ.*

3. He, then, who practices the sprinkling or pouring of water as baptism, *does so on* PURELY HUMAN AUTHORITY.

Extravgant speech is but a form of slang and scarcely less objectionable.

When you receive a kindness remember, it; when you do one, forget it.